

New-England Christian Reflector.

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CYRUS P. GROSVENOR, Editor.

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FELLOWSHIP WITH SLAVEHOLDERS.

It appears, that in the same month when the Worcester Baptist Association "Resolved that a kind practical withdrawal of fellowship from all slave-holding Baptists is a Christian duty which the Baptist Churches at the North owe to the cause of the oppressed," such withdrawal was practiced in one Baptist Church in Boston, and so far as we have been able to learn, with none of those frightful consequences which constitute so vivid a picture before the imagination of some men.

Brother Colver's reply is said to have had a very solemn influence on the mind of Mr. Maddox. These letters will be read with interest, and we pray that they may exert a happy and powerful influence on many individuals and churches, prompting them to such duties as the emergencies of the present times call for.—The letters sufficiently explain themselves.

Dear Brother Grosvenor,—I send you the enclosed correspondence for publication. In giving it to the public, I have only to say that, since these letters passed, I have seen Br. Maddox. He is a member of the First Baptist Church in Richmond, Virginia, and I have no doubt, is an amiable Christian. It was his intention, as I have learned since the Correspondence, to procure its publication in Richmond. Whether he will succeed or not, I do not know. I think, however, he will not. I hope, the answer has been satisfactory to him, as I have received no answer from him; and I regret to know that, if the answer has been attended with the most favorable result upon his mind, his only safety in returning to Richmond, is silence. I shall forward a number of your papers to the brethren in that Church, as I am desirous they should know the feelings, the pain of heart, they are giving their brethren at the North. I want to tell them in love and grief of soul that every disciple of Christ, they hold in bondage is my Mother, my Father, my Sister, Brother, Child; and what should infinitely more concern them, that every Disciple of Christ they hold in bondage, bears all these relations to the blessed Jesus. I want to beg them, in his precious name, to let them "go free" and to purify the Church which he hath redeemed by his own blood, from so dreadful a sin.

Yours in the bonds of the Gospel,
NATHANIEL COLVER.
Boston, Sept. 17, 1839.

Mr. Maddox to Mr. Colver.

Boston, August 5th, 1839.

Rev. and Dear Sir,—Yesterday afternoon, I had the pleasure of meeting with the church of which you are pastor. I was pleased with your sermon, it being so much like the sermons I am used to hear in Virginia. But, sir, it grieves me that I shall have to say to the Baptists in Virginia, that, at the ordinance of the Lord's Supper, which followed, I was excluded from your Table. (I should not say from your table, it is the Lord's table.) I say it grieves me. All that were of the same faith and order were requested, by the usual invitation, to take seats with you. But you added a qualification to this invitation, which was that all Slaveholders and dealers in ardent spirits would be pleased to stay back; that is, they would not be allowed to take seats with you. Now, my Dear Brother, if I may be allowed so to call you, I am not engaged in either of the capacities which you specify; but I considered myself excluded by the spirit, if not by the letter of your invitation. I acknowledge the right of holding slaves; and, by the by, my parents are slave holders, and so are a majority of the members of the Church with which I am connected. I speak for them.

I now ask of you, by what authority you exclude a Slaveholder from the Lord's Table, provided he is a member of the Baptist Church in good standing? My intention is to publish our correspondence in the Religious Herald at Richmond, Va. An early answer is requested.

Yours Respectfully,

A. S. MADDOX.

P.S. I am a member of the First Baptist Church in Richmond Va. of which satisfactory evidence will be given, if desired. A. S. M.

Mr. Colver's reply to Mr. Maddox.

Dear Brother Maddox,—Absence from the city until late on Saturday night, prevented an earlier answer to your kind letter. I thank you, and I thank God, for the kind manner in which you have treated the subject suggested in your letter. You say—"If I may call you Brother." Dear Sir, a disposition on your part to call me Brother, over the severe rebuke which I had administered, is to me one of the strongest evidences that you are my Brother; that is, if I am fit to call you Brother. I hail in your letter the spirit of a brother; and, when you speak of being grieved at an exclusion from the "Lord's table," I assure you that my grief mingles with yours. I have been led to

ask the question—Have I offended one of Christ's little ones? I would not do it for the world. I have been led to say, Lord, I believe that that man is my brother. I have given him pain—grief. Have I done right? And I have tried to review the transaction at the foot of the cross; and I pray for my Lord's tenderness, while, from the foot of the cross, I tell my brother why I refused to commune with him at the table of our common Lord. And allow me, my dear Brother, to speak to you with great plainness. I would not be misunderstood, either by you or those before whom you propose to lay this letter. And first let me say, it is not because we have mistaken the "Lord's table," for our table. At my table, my brother man, be he slave or slave holder, has a right, neither does color or conduct annul that right; and to that right I will most cheerfully respond. But my LORD'S table is sacred.—He himself prescribes rules of admission there, with which I dare not interfere.

Neither is it because we think that no slaveholder can be a Christian. The incestuous person, mentioned in both of Paul's epistles to the Corinthians, proved to have been a Christian; but nothing short of exclusion from the church would divorce him from his dreadful sin.

Neither is it a want of love to our slaveholding Brethren. I have a sweet remembrance of many of the Brethren in the very church of which you are a member. I would willingly wash their feet, or perform for them any other service, which would not compromise the purity of the church, or the authority of Christ.

But the ground on which we do reject slaveholders is simply this. We conscientiously believe that to hold slaves is sin—a sin of no ordinary magnitude—a sin against GOD and man, and now, a sin, more palpably excusable for the flood of light against which, it is to be feared, the slaveholder too, studiously shuts his eyes. Now, my Brother, you will at once perceive that the whole question of right or wrong, in refusing to commune with slaveholders, turns upon this point. If slaveholding be a sin manifest and gross, then in our refusal, we act the honest, kind and consistent part. I put it to you, believing it to be a dreadful sin, as we do, should we be kind to the slave holder, or faithful to God, to make it welcome at the Lord's table? Should we not thus make "Christ the minister of sin"? If it be a sin, the following quotations may serve to give you our authority for refusing it a place at the Lord's table. 2 Thessalonians 3: 6—Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

1 Timothy 1: 9—11—Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; according to the glorious gospel of the blessed God, which was committed to my trust.

1 Corinthians 5: 11—13—But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? Do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

Ephesians 3: 11—According to the eternal purpose which he purposed in Christ Jesus our Lord.

But, perhaps, you may say that slaveholding is not a sin. Be it so; yet you may be assured that that is not the point on which you and Northern Christians (who admit you to their communion) are agreed. Ninety out of a hundred of all Northern Christians are agreed that slaveholding is sin. Be not deceived by what has been said by Dr. Fisk and some others, that there are circumstances under which, to hold slaves is not sinful. Those circumstances, when they are pressed to define them, are such as the great body of Southern Christian slaveholders do not and cannot plead. With us, then, as a pure minded Christian, you can have but one difficulty and that is for thinking it a sin, while you think it is not. Convince us of that, and we shall cordially coalesce. But with such as think it a sin and yet commune with slaveholders, you have a double difficulty, not only for thinking it a sin, but that they have acted an unkind and unfaithful part in inviting it to the table of their Lord, while they esteem it to be a sin. See Leviticus 19: 17—Thou shalt not hate thy brother in thine heart: Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him.

Now, my Brother, come with me to the Bible, and let us see, if slaveholding be not a sin. Man-stealing is classed in the Bible with "sins enormous." Exodus 21: 16—And he that stealeth a man, and felleth him, or if he be found in his hand, he shall surely be put to death.

Deuteronomy 24: 7—If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die, and thou shalt put away from among you.

1 Timothy 1: 10—"For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;" and as such is punished with death by the law of Moses. Now where-in did the crime for which the penalty of death was inflicted, consist? Not, surely, in stealing the amount of property at which a man might be valued. That would be a mere property concern, and the law of property theft is quite another thing. But in stealing a man from

manhood into a thing—in blotting out the relations of a moral being who was made in the image of God, and reducing him to the state of mere chattel relations, thus desecrating God's image, this is the sin which has attacked to the murder of a man, the penalty of death, see Genesis 9: 6—Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. And this is the sin of every slaveholder.

To constitute man stealing, a man must be taken from himself. To steal a man from another merely would be a mere property concern. For instance, should I go south and abduct a slave from his master and bring him to the enjoyment of Northern liberty, what would be the crime? Plainly this and no more; I should take from the master what he considers a certain amount of his property, but there would be no man theft. I should have restored the man to his rightful owner; I should but restore him from the chattel state into which he had been stolen, to his manhood state where God made him. I repeat it. The sin of man-stealing is only committed by the reduction of a man from the rights and prerogatives of Manhood, to the relations of mere property.—And now I put it to you, my Brother, is not this sin—this fearful sin upon the kindest slaveholder in all the South? Mark, he holds his man in the legally defined relations of a slave. Personally kind in other respects, he may be, but still, the relation in which he holds him, substitutes the slender protection of personal and gratuitous kindness, with its tremendous liabilities and hazards, for that fence which God has thrown around him in the attributes and rights of his Manhood of which he is most effectually spoiled. You cannot fail to admit that the original title to Africans as slaves originated in man-theft, not in bringing them from Africa, or from any one in Africa, but in reducing them from man-hood to thing-hood, from freedom to slavery; and I put it to you as a man and a Christian. Has or can that felonious title become good by transfer? Remember the origin of the title and the sin were in man-theft, in taking him away from himself and spoiling him of the rights of his manhood. By whom is that felonious title perpetuated? By whom is he prevented from regaining himself and rights of manhood? Surely, by his present possessor. On every slaveholder, there rests the tremendous sin of man-stealing of which the Bible treats.

Now, my Dear Brother, I pray you in the name of our precious Redeemer, turn not hastily away from this conclusion: close not your eyes upon it because it is unpleasant. Many fears are doing so, and encouraged by most unkind flattery, will stumble upon the Judgment, and meet the thundering of this truth from the Eternal Throne. There is no escaping this conclusion but in lightness or obstinacy. Well, what shall we do? Shall we shut our eyes and seek to dream we are innocent, while the sin of making "merchandise" of our Brother is upon us? Yea, of making merchandise of the Disciples of Christ is upon us?—is upon the church? Shall we sleep, while the dark stain of slavery is upon her beautiful garments? While the merchandise of Babylon ("slaves and souls of men") is found within her? My Brother, God will not let us sleep. God is now shaking not the earth only but, also, heaven; and neither heaven nor earth can sleep, when God shakes them. True, those things which cannot be shaken, will remain; but, my Brother, is slavery one of those things? Will slavery abide the fires of millennial holiness, and righteousness and glory? O who can doubt that God will cleanse the church of slavery before that day arrives? My Brother, God abhors it with all its never absent group of unclean appendages. Marriage abolished—adultery legalized—family relations destroyed and man imbruted. I feel for my Brethren of the South. I have been there, I know them; I am not ignorant of the peculiarity of their circumstances. But I know that a righteous abandonment of sin is their only safety—it alone is the catholic for their peculiar besetments. And I pray God to give them that faith which will triumph and which he delights to crown with victory. I know of no sacrifice which I would not cheerfully make to do them good. I hope they will not count me their enemy, because I tell them the truth.—But, if they do, I must for their sakes endure even that; I cannot become their real enemy by flattering them in the commission of so dreadful a sin against Christ and against his poor. Nor can I consent to mar my testimony against that sin by covering it with the folds of the church at her holy communion.

I have endeavored, with all frankness, to answer your inquiry. Will my Brother accept it as an offering of love; and, if in any point I have failed to answer satisfactorily, be pleased further to suggest, and it shall meet my ready attention.

Yours, truly, in the patience of the Saints and in bonds with the poor slave,
NATHANIEL COLVER.
Boston, August 15th, 1839.

P. S. Should you publish this, as you intimate, be pleased to send me a copy of the paper.

SINGULAR AND MELANCHOLY ACCIDENT.—We learn from the Mayville Eagle, that on Thursday last, whilst the Rev. F. L. Mc Abey and several other persons were standing on the first floor of the steam-mill of Messrs. How & Co. at Murphysville, the third floor, which contained a large quantity of wheat, gave way, and the whole mass burst through the second floor and buried Mr. Mc A. and two others to a considerable depth. In a few minutes the victims were rescued, but Mr. Mc Abey was found dead. The other two were injured but not dangerously.

For the Christian Reflector.
WESTERN EDUCATION SOCIETY.
Agreeably to the resolution of the Society, as given last week, the Executive Committee met at Conneautville, Crawford Co. Pa. on the 16th and 17th of April, 1839.

A sermon was preached by Rev. A. W. Baker of Erie County, Pa. The President called the committee to order who a, quorum being present, proceeded to business.

The wants of the vast west were before the Committee. The facts recorded above, in connection with what our own eyes had seen, caused the question again and again to be asked, "What can be done?" Institutions that once gave promise of extensive usefulness were withering under the blighting influences of slavery and other existing evils. Men, whose christian courage had never before been suspected, had ceased to stand firm for the truth, while others had gone over to the enemy, and were foremost in defending his base and abominations. In whom to confide, save God alone, we knew not; stronger men than ourselves had fallen. Trusting in God. The Committee felt that he required that an effort be made to concentrate the strength of the Anti-Slavery Baptists and such friends as saw fit to aid in establishing and sustaining an Institution that should hold and practice the truth. After a friendly interchange of views, which continued until late in the second day, the Committee Resolved,

To take immediate measures for raising funds and establishing an institution for the instruction of youth in all the various branches of Collegiate and Theological studies.

The plan for raising funds and conducting the pecuniary affairs for the prosecution of the work, is as follows.

Eighty thousand dollars shall be subscribed, payable in four equal annual instalments.—Sixty thousand dollars shall be expended in lands, in or near the center of which the Institution shall be located. Two hundred acres, or such a number of acres as shall not cost less than four thousand dollars shall be deeded to the trustees of the Institution for the use and benefit of the same, to be held in trust, for and belong to the Baptist Denomination for purposes which the wisdom of the founders of the Institution shall specify. The remainder of the land shall be sold, or leased, to friends of the Institution, under such restrictions as shall, as far as possible, render the community a blessing to the Institution.

The Trustees shall be appointed according to the recommendation of the friends and donors of the Institution.

The proper place for locating the Institution was considered. The Committee were unanimous in the opinion that it should be located at a central point, easy of access from all parts of the Nation, especially from the South and West; also, where the expense of living will be cheap, and away from the influences of large commercial towns or cities. In a healthy part of the country, not in a slave state, nor in a state that is swayed by slaveholding influences, as Ohio, Indiana and Illinois. And where it can be enlarged to any extent desirable.

The Western part of Pennsylvania, especially, the counties of Beaver and Mercer, was presented before the Committee. The Ohio River passes directly through Beaver County, and Mercer County joins it on the North, and Virginia bounds them on the West. A canal from Cleveland and a canal from Erie on Lakes Erie, pass directly through Mercer County and fall into the Ohio River at Beaver. The soil is fertile. The water, is as good as in any part of the U. S., and it is a very healthy portion of the country. It is free from all those fevers which prevail in some parts of the West. The location is so far removed from the icy lakes of the North that cold damp winds, which send consumption through Northern Ohio, Pennsylvania, and New York do not materially affect the inhabitants.

Beaver County is, apparently, one of the most central points in the Nation. From New York city, via Philadelphia and Pittsburgh to Beaver, there is direct water and Rail Road communication. The expense of traveling from New York to Beaver by this route is from 12 to 20 dollars. From New York city by way of Albany, Utica, Rochester or via Oswego, and Niagara Falls to Buffalo and from thence to Beaver by Canal, is a swift and commodious route. The expense from New York to Beaver (exclusive of board) will not be more than 700 miles. The Ohio River, navigable for Steam-Boats from eight to ten months during each year, connects Beaver with all parts of the West and South West. The expense of traveling by steam boats on the Ohio River is from one to two cents per mile, often not over one and a half cents. The canal direct from Beaver to the interior of Ohio and from thence to Cleveland, gives a direct water communication with Michigan, Wisconsin, and Northern Illinois and Indiana. There is, also, a direct communication with Baltimore and the District of Columbia.

The expense of living is cheap. Board of a good quality can be furnished at 75 cents per week, if not less. Fuel will always be cheap, as, when the forests are gone, it can be dug from the earth which abounds in coal.

With these facts before us, the committee were unanimous in the opinion that the Institution should be located in Beaver, or Mercer county, Contiguous to the Canal from Beaver to Erie, and as near the Ohio River as a convenient situation can be found.

The Committee ascertained that three to five thousand acres of land can be purchased under such circumstances as to render the Institution a profit of from 15 to 35 per cent, pro-

vided the purchase be made within a few months. The Institution shall be so arranged that young ladies shall be admitted, and shall enjoy equal privileges.

The male and female departments will be arranged according to the wisdom of the Trustees, and faculty shall direct. The vacation can be at such a season of the year as will permit the students to reach schools and thus defray their expenses.

A young gentleman can obtain from 15 to 30 dollars per month for teaching common schools in any part of the West. A young lady can obtain from 8 to 15 dollars per month, and, for teaching a select school, from 15 to 30 dollars per month. Or, if they choose to go a thousand miles down the river and be absent two weeks more than the regular vacations of most of our colleges (say fourteen weeks,) they can in that time obtain from 50 to 150 dollars for their services, besides paying their traveling expenses. This course of pursuing studies from eight to nine months and teaching the remainder of the year, would, with God's blessing, happily prepare them for future usefulness.

The object of the Western Education Society, so far as made known to their agents, may be summed up as follows.

To establish an Institution where even the poor of both sexes may be educated by their own exertions. To surround the Institution by a community of Christians who will aid the youth that flock to it for instruction, by their pious examples, correct precepts and earnest prayers.

To call into the valley a class of men as Professors and Teachers, upon whom, under God, we can at all times rely for aid in advancing any work of reform and benevolence; Men who will not fear to meet, and will be able to put to flight, every enemy with a pious boldness which will cause even their opponents to admire and embrace the truth.

To collect that mass of young Christians to whom God has given proper talents who are now engaged in New England and New York factories, and Mechanic shops, and in other secular employments, into a place of instruction and there to prepare them, as far as human instrumentality can, for teachers, Ministers and other laborers, as God in his wisdom shall call. Also, greatly to increase the number of educated females and grant them the opportunity of showing to the world that they can make as beneficial use of an extended education as men.

To prepare a class of instructors who will not be destitute of sympathy for the slaves, and who will engage in teaching them, as soon as God in his providence shall open the way for their instruction.

To furnish the West as far as possible with youth who, while they are pursuing a course of study, may supply the people with common school and other teachers, and receive in return means to aid them in obtaining their education.

Another article from the experienced pen of
fuler Andrews.
For the N. E. Christian Reflector.
CONVICTS A WORK OF GOD.

Dear Brother Grosvenor,

Those persons who are conversant with evangelical, experimental religion, know that it is usual for converts, previously, to their obtaining a hope in Christ, to pass through a season of anxiety and mental distress, either longer or shorter, and more or less pungent, and afflicting. In which time, they are impressed with an unusual sense of their danger of the wrath of God, as sinners, and of the extent, moral obligation, binding force, and condemning power of the divine law, and of their depraved and helpless condition; and finally, of their need of Christ, and of their entire dependence upon him for salvation. This has, commonly, and I think, very properly, been called conviction, and is highly necessary and important to bring the mind into a proper state to receive and appreciate the blessings of the gospel. This is called a law work, and is what the apostle speaks of, Gal. 3: 19, "For I through the law am dead to the law, that I might live unto God;" and in Rom. 7: 9, "For I was alive without the law once: but when the commandment came, sin revived, and I died. Now the question which I wish to investigate is whether this conviction, or law work, is produced by divine energy, or is merely the result of human agency? This is a question of no inconsiderable importance.—For as we believe that conviction, although not in itself saving grace; is yet a necessary requisite to prepare the mind for the reception of saving grace, it is certainly very important for us to know whether we must look to God for it, or whether we may safely depend upon the exertions and eloquence of man to produce it. It is not doubted that preaching, religious conversation, prayer and other religious exercises may be instrumentally used in the production of conviction. If faith comes by hearing, as the apostle says it does, Rom. 10: 17, then, doubtless, all that is necessary to it, may be produced by the same instrumentality; but the simple question is, whether divine influence is not necessary to produce the effect? I suppose that all preachers of the gospel are sensible that they have frequently preached, with great plainness, faithfulness, and pathos, those truths most calculated to produce conviction, and that too with the most affectionate desires to excite attention; but their addresses were received with an apathy, as frigid as if the hearers had no souls either to save or lose; or as if the vast concerns of the future world, of the day of judgment, of an eternity of happiness, or misery, were nothing at all to them. At other times, discourses, which were apparently much less powerful and persuasive, have been attended

with deep and lasting impressions. I am sure that this was the case, during the course of my ministry for upwards of forty years; and I cannot account for the fact in any other way, than by supposing that the energy of the divine Spirit is necessary to open the heart, impress the conscience, arrest the attention, and give light to the understanding. And I believe that we are taught, in the holy scriptures, that this is indeed the truth. Our Savior speaking of the Holy Spirit says, John 16: 8, 9, "but when he is come, he shall reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not in me." In this text we are taught that it is one part of the office work of the Holy Spirit to reprove or convince men of sin, and that too, while they are in unbelief, and consequently, out of Christ, and in a state of condemnation.—The outward forms of religion may be very different, in different ages and nations; but experimental religion is essentially the same, every where and at all times. The accidental circumstances may vary; but the essence is the same. As an illustration, I will extract a passage from, probably, the most ancient book in the world. Job 33: 14—30 "For God speaketh once, yea twice; yet man perceiveth it not; in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed: Then he openeth the ears of men, and sealeth their instruction, that they may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword. He is chastened also with pain upon his bed; so that his life abhorreth bread, and his soul dauntly meat. His flesh is consumed away that it cannot be seen; and his bones that were not seen, stick out. Yea, his soul draweth near to the grave, and his life to the destroyer. If there be a messenger with him; an interpreter, one among a thousand, to show unto man his uprightness, then he is gracious to him, and saith, deliver him from going down to the pit; I have found a ransom. His flesh shall be freer than a child's; he shall return to the days of his youth. He shall pray unto God, and he shall see his face with joy: for he will render unto man his righteousness. He looketh upon men; and if any one say, I have sinned and perverted that which was right, and is profited me not, he will deliver him from going into the pit, and his life shall see the light. For all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living." Here the whole process of conviction, and consequent blessings, are attributed altogether to divine agency.—Without doubt, God employs means and instruments, in accomplishing his purposes of grace; but he is not so dependent on instruments as to embarrass in the least degree, his sovereignty. I will now introduce another portrait, drawn by the pencil of divine inspiration which, I believe, principally to sins still future. See Jer. 31: 18, 19, 20, "I have surely heard Ephraim bemoaning himself thus; thou has chastised me, and I was chastened, as a bullock unaccustomed to the yoke; turn thou me and I shall be turned; for thou art the Lord my God. Surely, after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea even confounded, because I had heard the reproach of my youth. Is Ephraim a dear son? is he a pleasant child? for since I have spoken against him, I do earnestly remember him still; therefore, my bowels are [heart is] troubled for him, I will surely have mercy upon him, saith the Lord." This prophecy refers to the conversion of the Israelites, as it is evident from the whole chapter, and may be taken as a fair specimen of the manner in which the spirit of God operates, in bringing the sinner out of darkness into His marvellous light.—It may be objected that many persons are convicted who are never converted, whereas, when God begins a good work he carries it on to perfection. To this it may be replied: that there may be exercises which have the appearance of conviction, and are, in fact, of a very different character. The conscience is alarmed, and the passions are excited, while the understanding remains uninformed; and of course, there is no real conviction. This we have reason to fear, is often the case, under the administration of injudicious and unskillful teachers, who make it their principal object to inflame the passions, without informing the judgment.

THE PLEDGE.
This little band
Do with our hand
The pledge now sign,
To drink no wine,
Nor brandy red,
Nor turn our head,
Nor whiskey hot,
That makes the soft,
Nor fiery rum
To turn our home
Into a hell,
Where none could dwell,
Whence peace would fly,
Where hope would die,
And Love expire
Mid such a fire,
So here we pledge perpetual hair
To all that can intoxicate.
[Alexandria Gazette]

The following pattern of an original pledge—if I may so call it—was presented at the late Sabbath School celebration of the Fourth of July, in Alexandria, D. C. with upwards of seventy youthful names signed to it. Let every parent cut it from the paper, append a strip of white paper to it, and ask all his children to sign it.

heard, and requested the mob to disperse, but this was also of no effect. At length the cry for the public arms was made, the arsenal broken open, and the arms obtained, which presented a horrible spectacle. The excited populace under arms still demanded entrance, which was refused. All the orders of the sheriff and court to restore order seemed to be of no effect. Pistols and bowie knives were all the law.

At length one of the Associate Judges (Judge Anderson), who left the bench, and in defiance of cocked pistols and flashing steel, forced his way into the office, after which others followed, and burst open the back door, by which means the negro made his escape. He had run but a short distance, when he was taken by his pursuer, who threatened him with presented pistol, to shoot him, if he did not stop. At this time a number of the enraged multitude fell upon the pursuer and knocked him down; another who came to his assistance, shared the same fate. The confusion continued until orders were given to arrest the rioters. During the arrest of the rioters, the negro made his escape, and has not since been heard of.

We would further remark that the rioters (we believe eight in number) were the same day arrested, and recognised to appear from day to day, under the bonds of \$600 each.

Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, SEPTEMBER 25, 1839.

KIDNAPPING IN WORCESTER.

On the 12th day of Sept. 1839, a colored lad named Sidney Orison Francis, a son of Mr. John Foster Francis of Worcester, Massachusetts, was stolen from his home by two men, who, it now appears, are citizens of this State, resident in Palmer, not "Pelham" as stated in the following letter from Virginia. Their names are Perley or Perlin Shearer, and Dickinson or John Dickinson Shearer. The affidavit of the lad's mother, Diana Francis, made before W. Lincoln, Esq. Sept. 23d, is as follows:

"On Thursday, the 12th of September, two men came to my house—one called himself John Dickinson, and the other called himself Perley Shearer. They said they wanted to get a little boy to do chores in and about a store in Palmer, about thirty miles from Worcester. It was Shearer that the boy was to live with. Dickinson said he had lived with Shearer two years and never wished to live with a better man. The father of the child was at work at one of the rail-road depots, and they went to see him and get his consent for the child to go. Then the child and Dickinson came back and said he might go. I went to work and got him ready. But before he went, his father came in, and as Dickinson went to go out with the child, my husband told him to stop—he would take their names—and Dickinson did stop, and my husband wrote down their names in his account book, and the place of residence of Shearer. They asked me the age of the boy. I told them he was eight years old the 13th day of April.

The next day but one, on making some inquiry about Shearer, my husband became uneasy about the child and started to go after him, and is now gone. I have received a letter from him which states that he had been at Palmer, and somebody there told him that the child had been there but had gone forty miles west of there, and that he (the father) was going to take the stage at 1 o'clock at night to go to Washington. My husband was born at Middleton, Mass., and is thirty-eight years old. I was born in Worcester, and am thirty-seven years old. The boy was born in Woodstock, Conn."

FREDERICKSBURG, VA., Sept. 19, 1839.
To the Postmaster of the Town of Worcester.

Sir,—On the 15th inst. a man calling himself Dickinson Shearer arrived here and had with him a negro boy, whose name he called Franklin, and whom he called his slave. He parted with this boy last night, and it is feared, sold him to a trader. The circumstances were so suspicious as to lead to inquiry and his arrest. On his examination, he admitted the boy to be free—that he came with him from Worcester, where his father and mother resided—that he did not know their names, had never seen them before, and then for an hour only, and that they permitted this boy to come with him. Has admitted that he did not tell them he was bringing the boy to Virginia. The story is so absurd as to create a strong impression that he is a kidnapper; and information is sent to you that proper inquiries be made, and, if possible, evidence sent here to procure the boy's freedom, and to identify him. This of course must be some white person; and the abolitionists, if there be any among you, have now an opportunity of displaying their humane feelings. This man says he came from Pelham, Massachusetts, and has a brother, a Doctor Shearer, residing there. Inquiries of the truth of this statement may be material. All that humanity requires will be done here to recover the unfortunate boy. A messenger will be despatched to-night in pursuit, and the constituted authorities invited to aid him. This man is in custody, but cannot be long detained without evidence. You will therefore reply by return of mail, and let the statements be made on oath, and let the person to identify be sent immediately. I am, Sir, respectfully,
Your obedient servant,
BENJAMIN CLARK, Mayor.

We esteem this a case of great interest.—The reduction of any human being to a state of slavery is, at any time and place and under any circumstances, a deed of villainy which admits of no better apology than that the kidnapper was "tempted of the devil." The turpitude of the act is to be estimated by the horrors of the state into which the kidnapped is dragged. That state is SLAVERY. The word slavery is its own sufficient definition to the understanding and conscience of any man. Every man knows that the enslaving of a human being is a crime unsurpassed in enormity, because every man knows that Slavery is a condition of the deepest degradation and misery of which this world, with all its wretchedness, can show a history.

But there exist degrees in even the foulest classes of crime. Language is poor—nay, utterly inadequate to describe the cold-blooded inhumanity—the diabolical depravity of the man who could, in the free air of Old Massa-

chusetts, and even in a spot where the hearts of Massachusetts freemen beat strongest for Liberty—in the delightful scenery of Worcester, decoy a noble little Freeman, as was [and is still, despite of slavery] the lad who has been stolen from the midst of us, and sell him into terminable slavery. Say ye, who are always "ready to the priming" with apologies for "the poor slave-holder," when we begin to speak of his monstrous guilt and infamous meanness—say ye—are we "guilty of amazing slander" now, if we presume to call this kidnapper "man thief?" and charge him with "man stealing?" Does Christian gentleness require us to be a little more "prudent"? Away with such superlative insolence—away with such degradation of yourselves and such a libel upon the spirit of Christianity!! What is Christianity? Benevolence. Then let the faintest apologist for slavery, in its least wicked enactments, stand branded as the libeller of Christianity. We seek no fellowship with that man—we ask no light from his understanding—we desire no other good at his hands than that he will not offer them in token of amity, until deep and godly repentance shall have purged him from his moral pollution.

Agreeably with the suggestion of the Mayor, that "if there be any Abolitionists in Worcester, they have an opportunity of displaying their humane feelings," such a display is already commenced and two of our number left town on Tuesday morning for Fredericksburg. For the information of the Mayor we state that the Abolitionists of Worcester are not few, there not being a respectable citizen among us who hesitates in declaring his abhorrence of slavery and his willingness to sustain suitable measures for the overthrow of the system. In the present case, every man is ready to pay his share of the expense of recovering the stolen child. Our citizens speak in terms of high approval of the course adopted by his Honor, the Mayor of Fredericksburg; while they feel humiliated that the diabolical act of kidnapping has been done by citizens of Massachusetts.

We are uncertain whether the trial of these miscreants will properly take place in Virginia or here. We suppose, however, they will be tried in Massachusetts, inasmuch as the act of kidnapping was done here. It is remarkable that the penalty imposed by the laws of this state is not so severe as that of Virginia, that of Virginia being death by hanging, while in Massachusetts the kidnapper is punished about as severely as a horse-thief.

It is very probable that the child will not be found short of New Orleans; but no pains will be spared to recover him or to bring the offenders to punishment.

Fellow Citizens of the North. Have you "nothing to do with slavery?" It seems that slavery has something to do with some of your own free children. It is drawing them into its all-devouring maelstrom and your own citizens are conspiring to their destruction. The call is loud that you sleep no longer in the neighborhood of slavery.

Let the Churches look at this subject anew, and devise measures for causing their influence to be felt more extensively and stirring among the professed disciples of Christ at the north and at the south. Let Ministers ask their own hearts and their God, if they have no efforts to make for the overthrow of Slavery. Let Baptists of Massachusetts be much in prayer to ascertain what is their duty at this crisis, and come up to their proposed Convention, resolved to do, promptly and fearlessly and effectually, what God requires.

MAINE BAPTIST CONVENTION.
The Thirtieth Anniversary of the Maine Baptist Convention will be held with the 1st Baptist Church in Sedgwick, Oct. 23, 1839.

There will, also, be a Convention of Baptists favorable to the immediate abolition of Slavery, at Sedgwick, sometime during the session of the Maine Baptist Convention, agreeably to the call of various public meetings and individuals of the Baptist Denomination in the state, to consider what our duties are as Baptists, relative to this GREAT AND APPALLING INIQUITY.—Zions Adv. and E. Bapt.

We rejoice to see our Brethren in Maine bestirring themselves for the neglected millions in bondage; and our hope is that they will set before their brethren in other states an example which may be safely followed.

PETITIONS TO CONGRESS.
It is sufficient to name this subject to our readers, to secure their prompt attention to the duty of sending in their petitions to the National Legislature, praying them to remove from the District of Columbia and the Territories the abominations of Slavery and the Slave-trade.

Let no friend of the Slave be weary in well-doing; the harvest ripens; we shall reap in due time, if we faint not. Incalculable good has already been effected by the agitation of the great question. The nation is beginning to awake. Shout the alarm still louder, till every ear shall tingle, and every slaveholder shall obey God and let the oppressed go free. The trumpet is set to the mouth of every abolitionist—let it be blown without delay; and, if a little shrilly, it will be none the less arousing for that.

YOUTH'S CABINET.—This very popular paper for children, is published simultaneously at New York and Boston, by N. Southard. Price \$1 per year. Names and money may be left at this office. The Cabinet is forwarded from the Liberator office with the Cradle of Liberty, and of course goes FREE of POSTAGE, wherever that is sent by stage.

THE MINUTES
of the Worcester Baptist Association, are ready for delivery at the Reflector office. All who have not received them are requested to send for their bundles immediately.

THE BAPTIST A. S. CONVENTION.

It has been difficult to fix on a time for this Convention, on account of the numerous other meetings previously appointed. It is, however, now ascertained that no important meeting will happen on the first Thursday in November and that day is accordingly definitively fixed upon.

We hope that all the friends of the slave will take special notice of this and make their preparations accordingly.

SANBORTON ACADEMY.

Our respected brother, Dyer H. Sanborn writes us from Sanborton, N. H. where he is appointed Principal of the Academy, and says—"Board is only 8 shillings, exclusive of wood and lights. I board at the Boarding House. We have pious heads of the family. Family worship is regularly maintained.—Scholars are under my immediate care. This is one of the most pleasant locations in New England—20 miles from Concord. Here are no temptations to which many are exposed in similar Institutions.

We have an Apparatus connected with the Institution, philosophical & chemical—Globes terrestrial and celestial—a keyed Orrery, &c., costing more than \$300.

Accept my best wishes for your prosperity. May the great Head of the Church smile upon your efforts to ameliorate the condition of those who are groaning under worse than Egyptian bondage, and long continue you as the honored instrument of great good to our country and the world.

Affectionately yours,
DYER H. SANBORN.
Sept. 14, 1839.

A Universal Test of Character, To be applied in all cases. EXAMPLE.—Profess what you please, actions speak from the heart and tell the longings of the soul.

And as the objects on which these actions terminate, so are your desires.
Profess what you please, if your actions speak for the rule of Intemperance, your desire, your motive, your hope is for it.

Your actions, as a whole, will not belie the heart, they will speak out the propensities, the secret emotions of the soul.

Your actions then, Reader, test your character, nay, describe the wishes of your heart.

Mark me then, if your actions go for Intemperance, I will point to you as Intemperance-loving, hoping, longing; and I will scrutinize, and many men may scrutinize your actions, as well as my own.

Yours &c.
C. W. W.

Worcester, Sept. 14, 1839.

Dear Brother,
I beg leave, through the columns of your valuable paper, to inform the Baptist Brethren respecting "the History of the Welsh Baptists" (a notice of which appeared in the Christian Watchman of August 16—and the Christian Reflector of the 4th inst.) namely that I have left few copies for sale, only 6 weeks, at the Bookstore of Gould, Kendall and Lincoln, 59 Washington Street Boston, at 50 cts. per copy. I am aware that there is an impression on the minds of many that all the Books are to be found in Bookstores. But is not so as to the "History of the Welsh Baptists." This is not in any Bookstore in New England, except in one Bookstore in Boston. I intend to visit as many as I can of churches which are contiguous to the Lowell and Salem Rail Roads with the History of Welsh Baptists, during this and the next month—and what I shall have on hand of them, by the end of the next month, I shall take with me to the west. I had only 480 when I came to N. E. and I have sold 215. I hope that my dear Brethren will be disposed to purchase before I leave.

The first edition is nearly out—and it is doubtful whether the publisher will publish a second Edition.
The specimens of Welsh Preschings that are in the Book, from the pen of the Celebrated Christmas Evans, who was one of the most popular of the Welsh Baptist Ministers, is, in the estimation of very many, worth 50 cts. The specimens are,
1st The Fall of Man and his recovery by Christ.
2. The victory of Calvary.
3. The Demoniac of Gadara.

Very sincerely your affectionate
Brother in hope of Glory,
MATTHIAS PHILLIPS,

(For the Christian Reflector.)
A meeting of the abolitionists of Westborough was held Sept. 3, for the purpose of forming an Anti-Slavery Society, and Jonas Longley was appointed Chairman, and M. M. Fisher, Secretary.

The meeting was opened with prayer by Deacon Jonathan Forbes, and a constitution having been adopted, the following gentlemen were chosen officers of the society:
President—Capt. Otis Brigham.
Vice Presidents—Deac. William Cheever, Deac. Jonathan Forbes.
Secretary—M. M. Fisher.
Treasurer—C. B. Parkman.
Committee—Capt. Daniel Chamberlain, Capt. Elmer Brigham, Abijah Wood, H. O. Fay, Philo Clark.

It was also Resolved, That the constitution of the society and proceedings of this meeting be published in the Massachusetts Spy, New England Christian Reflector, Massachusetts Abolitionist, and Cradle of Liberty, signed by the President and Secretary.

OTIS BRIGHAM, President.
M. M. FISHER, Secretary.

PREAMBLE
Believing that God hath made of one blood all nations of men, and hath commanded them to love their neighbors as themselves, and that all men are created equal and endowed with certain inalienable rights, we regard slavery as contrary to the principles of natural justice, of republican government, and of the Christian religion, and as greatly endangering the peace, prosperity, and union of our beloved country. We also believe that sound policy, justice, humanity, and religion require the serious consideration and immediate action of every slave-holding community for the abolition of this institution.

We also believe that it is practicable by kind appeals to the consciences, hearts, and interests of the people through the medium of the pulpit and the press, by the resolutions of civil and ecclesiastical bodies and legislative assemblies, by an appropriate use of the elective franchise and the right of petition, and by the diffusion of the principles of liberty in our literary institutions, and through all the avenues of social life, to awaken such a moral sentiment throughout the nation as will eventually accomplish the peaceful and happy deliverance of the slave to the joy of the whole nation and the honor of humanity and justice; and further believing it to be our duty to do all in our power to secure such a glorious result, we do in reliance upon Divine aid, from ourselves into an association, and adopt the following

CONSTITUTION.
ARTICLE 1. This society shall be called the Westborough Anti-Slavery Society.

ART. 2. The objects of this society shall be to unite our sympathies in behalf of our colored brethren, and to concentrate our influences for the peaceful and complete abolition of slavery in the United States. It shall be independent of all other associations, and hence not responsible for their sentiments or measures; and each member of the society shall be allowed to judge for himself, how far the principles of this constitution require him to use the elective franchise and the right of petition to aid in the cause of emancipation.

ART. 3. Any person of adult age who consents to this constitution, may be a member of this society.

ART. 4. The officers of this society shall be a President, two Vice Presidents, a Secretary, Treasurer, and a committee of five, who together shall constitute a Board of Managers, whose duty it shall be to call meetings of the society, to provide lectures, and to adopt such measures as in their opinion will best promote the object of the society.

ART. 5. The annual meeting of the society shall be held in the month of January, at such time and place as the Board shall direct.

ART. 6. This constitution may be altered or amended by a majority at any annual meeting of the society.

THE AMISTAD.

We have room only to say that Judge Thompson has decided that the court before whom the case of "the slaves" was laid, have "no jurisdiction" touching the charges of piracy and murder. At the last dates, the case of the three children had not been decided.—The argument was closed on Friday and the opinion of the Judge was expected on Saturday. Next week we shall be able to give a more particular account.

Arrival of the British Queen.—Yesterday at two o'clock, the British Queen arrived, thus making her passage in precisely 17 days. She brings about two hundred passengers, a list of whom will be found in another column. She left Portsmouth on the 3d, and appears during the earlier part of her passage to have had rather rough weather. The last half was, however, much pleasanter, but there were but few days up on which her sails could be of any service.

The character of the commercial news by this arrival is far from cheering. The money market was more depressed than at the time of the departure of the Western. Consols at the last quotations had receded to 90 1/4 for money, 91 1/2 for account, and Exchequer bills commanded only 4 to 6 per cent premium.

With regard to the crops, the reports are so blended with speculation, that it is impossible to discriminate, at this distance, between what is to be received as truth, and what is said for effect. Collating and comparing the statements from the different agricultural districts, brings us to the conclusion that the crop will certainly not be more than an average, and may perhaps be short; though not to the limit of extreme distress. The harvests were by no means all in, and much remained at the mercy of the weather.

On the 27th August, Parliament was prorogued by the Queen in person.—Saturday Dispatch.

TORNADO.—A tremendous tornado visited Newark and vicinity on Wednesday afternoon. Hailstones one to two inches in length. Many houses in and about Newark, were unroofed, and trees blown down.

THE LICENSE LAW.—At the recent session of the Court of Common Pleas in Franklin County, Mass., we understand that the Grand Jury refused to find any indictments, for violating the law. Several complaints were laid before them, and as we have the story, the Jury was on each equally divided, not on a question of facts but upon the constitutionality of the law.

In Hampshire County, Mass., week before last, Orange Field was tried and convicted on two indictments for the sale of ardent spirits. The counsel for the defence took the ground that the law was unconstitutional, in a speech of six hours length, but two juries decided against him.

The following resolution, passed by the Franklin County Temperance Society, at a convention held at Shelburne Falls on the 23d ult., is worthy of the consideration of inn-holders.

4. Resolved, That we consider every licensed inn-holder and retailer, as having admitted the validity of the law, and as having virtually promised to be governed by its provisions, by the act of applying for, and taking a license, with all its advantages and subject to all its disadvantages. If the law is no law, why has he sought its shield and protection!

A LOUD CAUTION.—In the United States Circuit Court of Maryland, lately, Francis W. Saltonstall obtained a verdict for \$7000 damages against Wm. B. Stokes, the celebrated mail contractor and stage proprietor; for injuries received by his wife, by the upsetting of one of defendant's stages, in which she was riding—the casualty having been occasioned by

the carelessness, unskillfulness, and default of the driver. The extent of the injuries done to the lady is not stated in the report, which describes them as "severe," but the severity of the verdict is pretty clear, and it is also clear that the jury meant their verdict as a caution to other stage proprietors, as well as a salve for the wounds and bruises of Mrs. Saltonstall. We hope the caution will not be overlooked.
N. Y. Sun.

GOOD RESOLUTIONS.

At a meeting of the "Cent-a-week Society" in Sterling, Mass. the following resolutions were adopted:

1. Resolved, That we make the word of God our rule of duty.
2. Resolved, That we make a more vigorous effort than we have heretofore done, for the millions now groaning in bondage.
3. Resolved, That, while God gives us the exercise of our reason and the use of our tongues, we will continue to plead the cause of the slave, and that nothing shall deter us from our purpose.

CALL.

For a Baptist Anti-Slavery Convention in Massachusetts.

The undersigned respectfully invite their Brethren throughout this Commonwealth, both Ministers and Laymen, who take a deep and solemn interest in the cause of the down-trodden slaves of our country and desire their immediate emancipation, as also the purification of the Baptist Denomination from the reproach of cherishing in its bosom the sin of slavery, to meet in Worcester on the first Thursday of Nov. next being the 7th day of the month at 10 o'clock, A. M.; for the purpose of deliberating upon this subject and taking such action in relation to it as the Convention shall judge to be in accordance with Christianity.

Such Churches as are disposed to send delegates to the Convention are desired to do so; but it is hoped that no friend of the slave will wait for such appointment as the condition of his attendance. A suitable house for holding the Convention will be provided, and due notice thereof given.

Sept. 10, 1839.
Joshua T. Everett, Princeton.
Benjamin Wiser, Auburn.
M. Wm. Maynard, Leicester.
Winthrop Morse, Brookfield.
Charles Hersey, Worcester.
John Greene, Leicester.
Cyrus P. Grosvenor, Worcester.
Moses Harrington, Leominster.
Abel Brown, Jr., Holden.
John Allen, Seekonk.
Abel Fisher, Swansey.
Nathaniel Colver, Boston.
Mason Ball, Princeton.
N. W. Smith, Fitchburg.
Leonard Tracy, West Boylston.
George Waters, Sterling.
Samuel Everett, Athol.

PHYSIOLOGICAL ADDRESS.

The next monthly meeting of the Worcester Physiological Society will be held at the Methodist Meeting House, on sixth day (Friday) evening next, the 27th inst., at half past seven o'clock, when an address will be delivered by SYLVESTER GRAHAM, on the importance of a knowledge of human physiology and the laws which govern life and health, and the objects in view in the formation of Physiological Societies.

The admission will be free, and the citizens of Worcester are respectfully invited to attend.
JOS. S. WALL, Sec'y.
Worcester, 9th mo. 25, 1839.

WORCESTER COUNTY AGRICULTURAL SOCIETY.

CATTLE SHOW.

As usual, Committees have been appointed by the Worcester Agricultural Society, for the annual Cattle show, and Exhibition of Manufactures, to be held on WEDNESDAY, the 9th day of October next.

Will meet with the Church in Foxboro' on Wednesday Oct. 2d at 10 o'clock A. M. The Rev. Isaac Smith of Stoughton, or his alternate, Rev. Robert B. Dickie of Middleboro; will preach the introductory Sermon.

Gazette N. WAITT, Clerk.
Sharon Sept. 16th 1839.

For the Christian Reflector.

The Philadelphia Institute for the cure of impediments of speech will be opened in the city of Boston, for a short time only. Persons afflicted, desirous of availing themselves of its benefits, will please make immediate application.

For admission Testimonials of good moral character will be required.
Communications post paid, addressed to D. F. Newton. Will receive immediate attention.
DAVID F. NEWTON.
Sept. 14, 1839.

Note. Mr. Newton writes us that he has removed to Boston for a short season. We recommend him to those who need his aid.
Ed. Reflector.

NOTICE.

The next Quarterly meeting of the Worcester South Division Anti-Slavery Society will be held at Millbury on 3d day the 8th of 10th month, (Tuesday the 8th of October) at 10 o'clock A. M. All persons feeling an interest in the Great Cause of freedom are feelingly invited to attend. And all Anti-Slavery Societies in this division are requested to send delegates.

EDWARD EARLE Sec'y.
Worcester, 9th month, 16, 1839.

Westminster, Sept. 16, 1839.
THE WORCESTER COUNTY NORTH DIVISION ANTI-SLAVERY SOCIETY, Will hold their next Quarterly Meeting at West Boylston, Oct. 3d, inst. at 9 o'clock A. M. A full delegation is requested.
EDWARD KENDALL, Jr. Sec'y.

Married:

In Philadelphia, Rev. P. J. Timlow, of Salisbury, Penn., to Miss Josephine Pritchett of Philadelphia.
In Norwich city, Ct., 11th inst., Rev. Luther Angier, of New York, to Anna Louisa youngest daughter of Hon. James Lannan, of Norwich.

Died:

In Worcester, Sept. 13, Miss Mehitable Heywood, aged 53—consumption; Philip John, son of Mr. Ridler, aged 3 1/2 years—croup.—20. Emily, daughter of Mr. Sumner Clark, 2 years and 9 months—croup; William, son of Mr. Wm. Tracy, 2 years—croup—rash.—22. Mrs. Eliza A. Blake, relict of the late Hon. Francis Blake, 64—dysentery.
In Killingly, Ct. Miss Ann Drury, daughter of Mr. Benjamin Drury of Worcester, 21—typhus fever.
In West Boylston, Saturday last, John, son of John Prentiss, aged 16.

Notice—Youth's Cabinet.

REV. C. P. GROSVENOR is authorized to receive money for the Youth's Cabinet. N. SOUTHARD, Publisher.
Worcester, Sept. 17, 1839. 3w39

SHEETINGS & SHIRTINGS.

85 Bales of Bro. Sheetings and Shirts, just received and for sale by the Bale, piece or yard, cheaper than can be found at any other store in town by
ORRIN RAWSON.
September, 18, 1839. 6w38

COLORS WADDING

30 Bales of colored Wadding this week receiving and for sale by the Bale very cheap by
ORRIN RAWSON.
September, 18, 1839. 6w38

Broadcloths, Cassimers &c.

80 Pieces Broadcloths, from \$1.50 to \$2.50 per yd. 46 do Satinets, do 42 to 100 do just received and for sale by the piece or yard cheaper than can be found in any other store in Worcester, by
ORRIN RAWSON.
Sept. 18, 1839. 6w38

J. R. BIGELOW & CO.

ARE now receiving a large addition to their present stock of Goods, which were purchased with cash, selected with care, and will be sold "cheap for cash." Persons wishing to Purchase are invited to call and examine for themselves.
No. 3, Granite Row.
Worcester, Sept. 11, 1839. 4 37

GREAT BARGAINS.

FROM NEW YORK.

THE subscriber is this week receiving from New York and Boston,
175 Packages of New, Cheap and desirable Goods, among which may be found English Merinos from 22 to 75 cts. per yard. French do do 75 to 1,75 do do
Thibet Cloths, do 1,25 to 1,75 do do
Cambletens, do 50 to 75 do do
Alapines, do 75 to 1,75 do do
Fig'd do do 1,12 to 1,50 do do
Alpacas Cloths, Figured Poplins and Satin de Laines, new and desirable Goods, very cheap.

4-4 French Prints, from 17 to 62 cts. pr yd. English do do 12 1/2 to 33 do American do do 6 to 20 do Furniture Patches, do 9 to 30 do Cold Cambricks do 7 to 12 do Broad Cloths, do 1,80 to 8,00 do Ladies' do do 2,50 to 5,00 do Cassimers, do 62 to 2,00 do Satinets, do 42 to 1,00 do Mouselin de Laines, do 20 to 75 do Plain Silks, all kinds do 33 to 75 do Figured do do do 50 to 1,12 do Red Yellow, Green and White Flannels from 25 to 75 cts. per yard. Cotton Flannels, from 10 to 17 cts. pr yd. Red Tickings, do 11 to 25 do Russia Diapers, 2,00 pr ps. Crash, from 5 to 12 do Broth Sheetings, do 8 to 12 do do Shirts, do 8 to 30 do Birds Eye Diapers, do 20 to 33 do White, Brown and Cold Table Covers, Cheap enough.

2-2 Plaid Shawls, best quality, at 5,00 7-4 Red Merino do from 3,00 to 8,00 8-4 do do do 5,00 to 12,00 7-4 Black do do do 4,50 to 9,00 8-4 do do do do 6,00 to 12,00 Splendid Cashmere Shawls, very cheap. do Edinboro' do from 1,50 to 10,00 do Chenille do do 75 to 8,00 Black Silk Hose, do 50 to 1,75 Worsted do do 25 to 75

Together with a complete assortment of Gloves and all other kinds of DRY GOODS, which will be sold cheaper than was ever offered in Worcester, by
ORRIN RAWSON.
September 11, 1839. 4 37

J. R. BIGELOW & CO.,

WHOLESALE AND RETAIL DEALERS IN

W. I. Goods, Flour, Grain and Groceries.

Worcester, Mass.

Opposite Dorr, Howland & Co's Bookstore.

September 4, 1839. 4 36

Anti-Slavery Almanack for 1840.

For sale at this Office. Price 64 cts.

September 1839.

A. W. STOCKWELL,

POETRY.

JESUS.

BY MRS. SMOURNEY.

Unto Him who loved us and gave himself
for us, and washed us from our sins in his own
blood.—Rev.

How hath he loved us?—Ask the star,
That on its wondrous mission sped,
Hong trembling o'er that manger scene
Where He, the Eternal, bowed his head;
He, who of earth doth seal the doom,
Found in her lowliest inn—no room.

Judas mountains, lift your voice,
With legends of the Saviour fraught,
Speak, favored Olivet—so soft
At midnight's prayerful vigil sought,
And Cedron's brook, whose rippling wave
Frequent his weary feet did lave.

How hath He loved us?—Ask the band
That fled his woes with breathless haste;
Ask the weak friend's denial tone,
Scarcely his bitterest tears effaced;
Then ask the traitor's kiss—and see
What Jesus hath endured for thee!

Ask of Gethsemane, whose dews
Shrink from that moisture strangely red,
Which, in that unwatched hour of pain,
His agonizing temples shed!
The scourge, the thorn, whose anguish sore
Like the unanswering lamb He bore.

How hath He loved us?—Ask the cross,
The Roman spear, the shrouded sky,
Ask of the shrouded dead, who burst
Their prisons at his fearful cry—
O ask no more! but bow thy pride,
And yield thy heart to Him who died.

THE WORDS "JUDGMENT" AND "WORLD."

One of the most copious sources of errors in religion is that disposition, which exists in nearly all men, to establish some peculiar and favorite notion. It is of no importance whence came this notion, or whether it is true or false. The evil consists in confining the thoughts to the one idea, pondering it as a single, unassociated existence, until it becomes the most interesting object, any all-comprehending something. For instance, take the words at the head of this article, in some one of their true significations.

The word judgment is used to signify some temporal calamity sent of God as a punishment for some sin, and to illustrate His displeasure at the transgression of His law, that men may stand in awe of Him and sin not.—The idea is vividly impressed upon the mind, as indeed it ought to be. But this meaning of "judgment" is revolved and revolved and pondered, until it assumes a paramount, an all-comprehending magnitude. The scriptures are consulted to see if it is so. Facts of awful temporal judgments are met with in every part of the holy book. A mark is fixed on Cain, a flood swallows up millions, the Red Sea ingulfs the Egyptian Oppressors, the tower of Babel falls upon a crowd of the vile, Herod is eaten of worms, and Ananias and Sapphira perish and scores of similar and striking "judgments" are read of, and every additional instance magnifies the reader's idea of this meaning of the word, till, at length, to his surprise, it may be, his imagination suspects that he has made a discovery of something long, and perhaps always before, hidden from the world. Now, not only the love of novelty but the pride of invention and the desire of distinction and a host of other equally unclean spirits gather about the man and enter into him and pollute his thoughts and inflame his imagination and pervert his reason. He sees every thing through a hazy atmosphere, so far as this one subject, his new discovery, is concerned. And now no one can show to the man, in such a state of mind, any other distinct use or meaning of the word—it is all temporal judgment. If "eternal judgment" is named, he at once neutralizes the word "eternal" by imagining it to be so limited as to tally with his favorite word "temporal." And so of every other connection in which the idea of judgment is expressed, the heated crucible of his imagination instantly melts the language all down into one amalgam, and he pours it out, as he thinks, all pure silver, into the one mould he has invented for it. This is the invention. He has discovered how he may make every thing look to himself as one and the same, and then he imagines that he is able to produce the same effect on the minds of others, and perhaps that it is his duty to do so. In the same way, he proceeds to apply his newly awakened inventive energies to other words. The word "world," in order to harmonize with his limited notion of the word "judgment," cannot be allowed to signify more than "an age," or generation; or, at most, one people.—So, when Jesus came into the world, he came to the Jews only, and, therefore, all he said and did is to be so interpreted as to relate to that one people. When he spoke of the beginning of the world, he meant only the beginning of the Jewish dispensation; and, when of the end of the world, he intended only the close of that dispensation. Then, all that was to follow must be called "the world to come," or a future age, or a new dispensation, no room being left for a world after death, or, after death, the judgment! So all plain, "prima facie," common sense significations of scripture words are to be discarded with the contempt an inventor feels for old machinery rendered useless now by his "improvement."

We cheerfully confess ourselves as fond of real improvements as any of our contemporaries, but prefer to "prove all things and hold fast that which is good," to the adoption of an error for the sake of its novelty.

These remarks do not apply to, neither are they intended for, such articles as have appeared in our columns under the words "judgment" and "world," only, but have a much wider application. We desire to arouse the

reader to a conviction of his danger of forming erroneous opinions on any and every subject.

Safety is found only in a calm, deliberative, well balanced state of the mind—an honest, cautious, thorough method of investigation, and a fixed determination to adopt no opinion hastily or on the "ipse dixit" of another, however specious his reasoning, or captivating his eloquence. The inquirer never loses sight of his personal responsibility to God for every opinion he holds, nor of his need of the Divine illumination.

The truth on all religious subjects may be attained. Men may understand the word of God alike, and harmonize in religious opinions and be one in faith, and so become prepared to practice alike the duties of the law of righteousness and love. But this "Union" is not to be reached, except through a teachable disposition, under the instruction of Him, who teacheth man knowledge and giveth wisdom to the humble who seek it at His mouth.

For the Christian Reflector.
WORLD—EXPOSITION No. 4.
1st. End of the world.

(Matt. 24: 6.) "And ye shall hear of wars and rumors of wars: see that ye be not troubled, for all these things must come to pass, but the end [of the world] is not yet." As the question was the end of the world, the same words must be supplied, when not expressed, in the answer.

(V. 9.) "Then shall they deliver you up to be afflicted," &c. (V. 12), "And because iniquity shall abound the love of many shall wax cold. But he that shall endure [i. e. endure their persecution] unto the end [of the world] i. e. till they shall be cut off, as Am. 8: 2] the same shall be saved." And said James (5: 10), when the end was near, "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and of patience. Behold, we count them happy which endure."

(V. 14.) "And this gospel of the kingdom [of heaven] shall be preached in all the world for a witness unto all nations; and then shall the end [of the world] come." Implying the end of the Jewish hierarchy, together with the overthrow and destruction of the Jews who, through unbelief refused to give up that power and receive the kingdom of heaven. But, was the gospel preached to such extent before the destruction of Jerusalem as the term in all the world, as used in that day, should signify?—In answer, I would refer the reader to the words of the apostle (Rom. 10: 18) a little before that event—"Have they not heard? Yes, verily, their sound went into all the earth and their words unto the ends of the world."

But what shall be the sign of the coming of the end of the world? Ans. The abomination spoken of by Daniel the prophet shall be the sign. "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whose readeth let him understand), see into the mountains," &c. (24: 15.)

2d. We will take up at this time the second division of the question put to the Saviour (which was not contemplated in our context, namely "What shall be the sign of thy coming? as it is written (Heb. 9: 28) "and unto them that look for him, shall he appear the second time without sin unto salvation." Beginning at V. 23 he saith, "Then (i. e. at that time and under the circumstances above described) if any man shall say unto you (not unto future generations but unto you.) Lo, here is Christ, or there, believe it not. For there shall arise false Christs," (V. 26) "Wherefore, if they shall say unto you—Behold, he is in the desert, go not forth, &c. For, as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be. For whosoever the carcass is, there will the eagles be gathered together."

Query—What answers to "the carcass" which the eagles were intent to devour or destroy? You will say Jerusalem and the temple with all its treasures of which Christ had so pointedly spoken. And that the "eagles" represent the Roman army whose ensign was that of the eagle.

(V. 30.) "And then shall appear the sign of [the coming of] the Son of man in heaven," i. e. in the holy place (as V. 15). And then shall all the tribes of the earth mourn. (None but the Jews, however, in the Bible were ever denominated tribes. And the war was only against the Jews. And of whom was Jerusalem to be trodden down but of the Gentiles?) "And they," the Jews, shall see the Son of man coming in the clouds of heaven with power and great glory."

How justly are words significant of the same grandeur used by the Saviour concerning his coming in judgment to Israel, which was in spirit, that the Psalmist and poet David employed to show forth the glory of God who is a spirit. "Who maketh the clouds his chariot and rideth upon the wings of the wind."

(V. 33) "So, likewise, ye (not some generation to come but ye) when ye shall see all these things, know that it (or he, i. e. the coming of the Son of man) is near, even at the doors. Next verse—"Verily, I say unto you, this generation shall not pass, till all these things be fulfilled."

"Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no not the angels of heaven, but my Father only." True, he did not make known the hour or the day, nor even the year, but so many things were first to transpire that it must carry the time to all but the end of and yet within this same generation in which he was then living.

Nov. A. D. 64, it being about thirty years after the foregoing words of the Saviour were spoken, the end of the world and the kingdom of heaven being at hand, saith the apostle, (Heb. 12: 25.) See that ye refuse not him that speaketh. For, if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." The same apos-

tle having said, "For yet a little while, and he that shall come will come and will not tarry." And said Peter, about two years later, (The scoffers beginning to say (2 Pet. 3: 4) "Where is the promise of his coming?" they knowing that the time had well nigh expired (i. e.) if the words of the Saviour were true of which they it would seem were in much doubt,) when the chief priests who sat on the right hand of power, at the judgment of the Saviour, and prevailed on Pilate to give sentence that he should be crucified, should see the Son of man sitting on the right hand of power and coming in the clouds of heaven.) Peter (to whom our Lord after his resurrection said, "If I will that he, John, tarry i. e., not die, till I come what is that to thee? Follow thou me; Christ having signified to Peter that he should die by violence as himself had done.)—The same Peter (who a little before this was shown that shortly he must put off his tabernacle) said, (v. 9.) "The Lord is not slack concerning his promise but is long-suffering to us-ward i. e. toward the Jews, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night," &c. And again, (v. 12) "Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat." &c.

I would suggest that those who are convinced of the truth of the Bible, to know that the apostle did not speak literally, need only consider that all this was as it were a continuation and confirmation of the words of his Lord and Master, (Mat. 24, 29) which were to come to pass in the generation which at this time was just ended. For an example of such sublime and highly figurative language see Isa. 34: 4-6.

Lastly; Promises and rewards (Rev. 2: 26) "He that overcometh an keepeth my words unto the end [of the world, kingdom in the hands of the Jews, till the mystery of iniquity be taken out of the way. See 2 Thess. 2: 7] to him will I give power over the nations (see Dan. 7: 27) and before, also (V. 7) "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God," a state parallel with the state of our first parents in the garden of Eden, while as yet they walked with God, having access to the tree of life and to every tree, except "the tree of knowledge of good and evil."

To close; What by the apostle Paul, in his epistle to the Romans, was so fitly spoken to the disciples of Christ at that late day, may again and soon, perhaps, have at least some distant application to those at the present day, who know and love the truth. And who having girded on the GOSPEL ARMOR, are waging holy war with "spiritual wickedness in high places;" who, not receiving honor from man, nor putting their trust in an arm of flesh, but in the living God, count not their lives dear unto them, that TRUTH may bear away the victory—may triumph, and hence make all men free.

(Ro. 13: 11-14) "And that, knowing the time that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us, therefore, cast off the works of darkness and let us put on the armor of LIGHT. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ and make no provision for the flesh to fulfil the lusts thereof."

NATHAN MERIAM.

Baldwinville, Aug. 20, 1839.

TEMPERANCE.

FRUITS OF TEMPERANCE.

There are very few towns in the Commonwealth, where real estate is rising so rapidly in value as in Beverly. The number of fishing schooners has increased within a few years from 15 to 50, and the business is more profitable than ever before, the demand for fish increasing faster than the supply, and likely to do so for several years to come.—The shoe business also has experienced a wonderful development within a few years.

In many parts of the town, real estate has more than doubled in five years. Wharf property bought five years ago for \$1750, is now worth \$5000. More houses have been built in two years than in the thirty years previous, and preparations are now making for several more. We mention these facts the rather because our friends in Beverly being modest men, will not blow their own trumpet.

One of the principal causes of the happy prosperity of this ancient town is the entire success of the temperance reformation.—Not a glass of spirit is sold there, not even for medicine, nor has there been since the law went into force last April. You can never meet a drunken man there, except coming from Salem, a fact to which we call the attention of the city government.

Salem Ader.

HOMEBRED RIGHTS.

During the month of August, a citizen who is just as good a friend of temperance as any of those men who are engaged in directing others what they shall eat or drink, obtained some of the ardent of one who will sell, let what will come. After having indulged, to show his independence, he returned home, drove his wife and children, with great violence, from his house, and kept them out during the night; and by his noise and violence disturbed the whole neighborhood; and then seemed to think that it was a matter of no concern to any but himself. But his neighbors, the good citizens of the place, thought otherwise, and brought him up before a judge, who, upon his promising good behavior for the future, giving bail, and disclosing the name of the one of whom he purchased, put him upon probation. The retailer, we understand, has since been complained of.

In relation to this fact, we put it to the consciences of all, whether the retailer, with the perfect knowledge he had of the charac-

ter of the man to whom he sold, had any right, in the broad and appropriate signification of the word, to deal out to him the intoxicating draught, or whether the man himself, with his knowledge of its effect, should have taken it. Have the authorities of this State no right to prevent such violence, and the sober and substantial part of society no civil right to protect themselves against such disturbance? Has the Commonwealth no right to secure its citizens from such manifestations of disorder and oppression? Are there no other homebred rights more important than that of buying and drinking rum? Has the wife, has the mother, have children, not the homebred rights of gentleness, love, protection? Are there no other neighborhood rights, but that of disturbing the quiet of all who live near by? In the estimation of some, the whole of human enjoyment, as well as that of civil privilege, is summed up in the legal allowance of buying and drinking a less amount of rum than fifteen gallons at a time.

Temperance Journal.

FACTS WORTHY OF NOTICE.

It is a fact, that nine-tenths of the inmates of our poor-houses, were brought there directly or indirectly by the use of ardent spirit.

It is a fact, that three-fourths of all the convicts in our state prisons, were hard drinkers previous to the commission of the crimes for which they are now imprisoned.

It is a fact, that the greatest sufferers from disease, and those whose maladies are the most difficult to cure, are those who are addicted to the use of ardent spirit.

It is a fact, that of all who commit suicide in this country, ninety-nine hundredths are the immediate or remote victims of ardent spirit.

It is a fact, that in all families where the children are dirty, and half naked and ill fed; the rooms filthy and in disorder, the husband cross, discontented, and peevish and the wives slatterns, ill tempered and quarrelsome, one, if not both the parents are drinkers of ardent spirit.

It is a fact, that those who least frequently attend the worship of God in the sanctuary, most of those who by their oaths, blasphemies, and horrible execrations, shock the ears of modest people, are spirit drinkers.

It is a fact, that those who are most easily led to ridicule and profane sacred things and to join in every kind of dissipation and profligacy, are spirit drinkers.

It is a fact, that of all that have died of the cholera in Europe and America, seven tenths at least were spirit drinkers, and one half decidedly intemperate.

It is a fact, if these facts do not convince any one of the unlawfulness and the impropriety of the traffic in ardent spirit, he would hardly be persuaded though one arose from the dead.

MISCELLANY.

From the Advocate of Moral Reform.

THE TWO PLANS. No. 2.

I will preface what I have to say in this communication, by citing a number of passages of Scripture. Ex. xx. 14. "Thou shalt not commit adultery." Mat. v. 28. "But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." Eph. v. 5. For this ye know, that no whoremonger, nor uncleanness, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Heb. xiii. 4. "Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge." Gal. v. 19. "Now the works of the flesh are manifest; which are these—adultery, fornication, uncleanness, lasciviousness." Rev. xxi. 8. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." Rev. xxii. 15. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." My object in citing these passages is to show the manner in which the sacred writers treat and speak of the crime of licentiousness. The following facts must strongly impress themselves upon the mind of every attentive reader of the sacred volume.

1. The crime of licentiousness was openly prohibited in the "ten commandments," and occupied a very prominent place among the prohibitions of the laws of Moses.

2. All the precepts of that law, and consequently those relating to the sin under consideration, parents were positively required to teach, and to teach constantly to their children. The same duty was imposed upon religious teachers, and upon all who took part in the instruction of the people.

3. This sin occupied a prominent place in the writings and instructions of the prophets, and of all the holy men under the ancient dispensation, who "spoke as they were moved by the Holy Ghost."

4. The same subject occupied a place no less prominent among the instructions of Christ, and in the instructions and writings of his inspired apostles.

5. All these inspired persons speak of this sin as they do of vice in every form, without the least indication that, in their judgment, this any more than any other vice, is in its nature too delicate to be discussed about with safety among any class of the community, who have any direct concern with it.

The attention of the reader is now invited to the following conclusions, as necessarily resulting from the above facts and considerations.

1. God intends and requires, as a necessary means of preventing and curing the sin of licentiousness, that parents shall fully instruct their children in respect to the nature, guilt, and consequences of this sin, and thus do what they can to guard them against all incentives to it, and against the snares by which the ignorant and unwary are betrayed into it. The same duty, he has most solemnly imposed upon ministers in respect to their hearers, and upon his people, in respect to each other.

2. Parents and ministers who fail in this

respect, are living in constant violation of an express command of God, and will be held chargeable at the great day, for the ruin of those who, from within the circle of the influence of such parents and ministers have fallen without having previously been warned of approaching ruin.

Warren Fay.—We find the lamentable fall of the Rev. Dr. Eay, of Charlestown, the subject of general remark; and the enemy of all good, with a cunning worthy of himself, has endeavored to fasten the reproach of his defection on our holy cause. "A great champion of Moral Reform has fallen," was echoed at first by hundreds of voices. The truth is, he was most bitterly opposed to this cause, and made some exceedingly harsh and unchristian observations respecting the paper, in the presence of several of his brethren. While his reputation was unblemished, his influence was industriously used to injure and retard the work of reform;—now that his character is known, his ruin is attributed to his alleged friendship for the cause! Truly our adversaries must feel themselves hardly pressed, when they have recourse to such weapons as these.

Ade. Mor. Reform.

From the Journal of Commerce.

NIGHT WALKERS.

Messrs. Editors:—Will you cast your eye upon the annexed article from the Philadelphia Ledger of Monday, and if you please, give it a place in your columns. If I mistake not, the remarks are as applicable in this city as in Philadelphia. It will soon be no longer a question whether the virtuous part of our cities shall oppose efforts to correct or stay the plague of licentiousness as it spreads itself in darkness, and in the sinks of shame, from the eye of the decent part of our population, but what can we do to defend ourselves and our families from the aggressions of the miserable and polluted females who throng our most public places, and promenade our most conspicuous and desirable walks.

The time was, when the prostitutes of this city felt that they were transgressors, and were in danger of the notice of the magistracy. They then sallied forth but rarely, and were content with employing their signs of infamy at or near their own premises, or at the theatre or circus. Now however, they throng Broadway as freely as the Five Points. The scenes in Broadway every evening are such as must soon drive virtuous females from the walks. Indeed, to a gentleman and lady of fine feelings, it is trying to walk together in that fashionable thoroughfare, in the evening, particularly from Wall street to Canal street. I would not for any consideration take a daughter of mine frequently through this polluted region. The mind must be contaminated by what is seen, and by the language heard.

To a young man, especially from the country, who is met in Broadway by these abandoned women, the trial is great. They are of all grades, from the grossest to the most genteel. Not a few of them have seen good days—some are the children of respectable citizens—some have been seduced in the country, and come here to finish their career of ruin. When offended they address themselves to others in the most obscene and impious language conceivable, as a cover for their crimes. Pity as well as justice to those wretched females, demands that the evil be abated. Protection for our youth demands it; and in the process a scorpion lash should be applied to the rakish gentry of middle age, and some of riper years, who though blossoming for the grave, are still the harlots' patrons, and the shame and stench of the land. Better for the world if they were in their graves.

CITIZEN.

From the Advocate and Baptist.

THE BIBLE.

The Bible contains histories most instructive, prophecies most faithful, promises more sure than that the sun will rise to-morrow, precepts most wise, examples the most pure, warnings most solemn, and doctrines the most sublime. It contains a complete summary of God's will concerning the human family; in which there is nothing superfluous, and certainly there is nothing wanting. The effects which have been, and are being, and will be accomplished, by the word of God, are truly sublime. With an authority and energy which no other composition or eloquence possesses, it penetrates and alarms the most obstinate conscience, discerns the secret thoughts of the heart, convinces the most obstinate, and makes the most careless to tremble. And with the soothing power of sympathy and love, it speaks peace to the troubled soul, heals the wounded spirit, and imparts a joy unspeakable and full of glory, in the midst of deep distress. It communicates more light and influence by a single sentence, to a plain unlettered believer, than he could obtain from a volume of learned lore. The contents are such as men universally are concerned in; and they engage and satisfy the inquiries of all who read them for instruction. In this book the learned have no advantage above the ignorant. And in reading it, every one is assured of the assistance of the Holy Spirit, who asks his aid. To such the seals are opened; from such the veil is taken away, and the way made plain before them. The consummate wisdom which shines in every part, bespeaks God its Author. And its fullness is abundant to meet every want. Whosoever studies this book with diligence, will discover his state, the progress he is making in the Christian race, the dangers he has to encounter, and his duty as steward of the mercies of God, as minutely and distinctly, as if the whole had been written for him alone. Whoever is read in this book, is a wise person, however little he may know of what the men of the world call science. And on the other hand, though a man should be master of the whole circle of classical, polite and philosophical knowledge, if he has no acquaintance with the Bible, or ability to use it, and apply it, he knows nothing yet as he ought to know. But the Christian finds it to be to him a light in a dark place, a guide in a doubtful road, a staff to lean upon when weary in the way; and it will assuredly conduct him to his heavenly Father's house.

BREAD IN SPAIN.

Rev. George B. Cheever, who has been on a visit to Spain, speaks in high terms of the excellent quality of the Spanish bread.—He says that the wheat of Malaga is one of the most important and excellent productions of this region; the kingdom of Andalusia producing so great a quantity, that it has been called the granary of Spain.—"Rain or no rain," says the proverb, "there is wheat in Andalusia." How true and cutting are the following reflections.

"If this delightful province were a state within the limits of New England, fertile as is its soil and abundant as are its productions, there would be a scarcity of bread stuffs through the remorseless consumption of the distilleries. I know not what would become of the multitude of the poor in the country, if those scourges of the world were as common here as they are with us. There are but few of them, and the people are unquestionably a temperate, and so far a happy and a healthy race. What an anomaly does it present when the United States are compelled to send into Europe for a supply of bread! And what a pernicious example of political economy, when the legislatures of those States are seen legalizing the manufacture and sale of ardent spirits, and thus absolutely turning the agricultural industry of the country into its bane, and the source of its life and health into a poison! Houseless children are crying for food, while the distilleries are wasting it, and the arm of the law is stretched forth to protect a trade that manufactures out of its waste and consumption, the materials to convert their homes into earthly hells, and their parents and natural protectors into brutes!"

Insurrection in the North of England.—The London Spectator gives the following melancholy picture of the insurrections of the Chartists in the north of England:

"Every newspaper one opens is full of the symptoms of a feverish state of the country.—If a civil war raged in the land, we could hardly expect to receive from the seat of hostilities more alarming accounts than such as the newspapers daily supply from disturbed districts in the north of England. Tumultuary risings—not mobs of an hour or two, easily put down by a magistrate and half a dozen constables, but riots of two or three days' continuance—take place, in defiance of strong bodies of armed police and dragoons. Mobs have been charged by infantry with fixed bayonets; yet have returned to the attack reckless and infuriate.—Attempts have been made to rescue the prisoners, to set fire to the public buildings, and to some magistrates and police to death. Groups of men, women, and children, have forced their way into the factories, stopped the works and compelled peaceably disposed persons to "turn out" with them. Policemen with their truncheons are mere sport for a populace becoming familiar with bayonets and daggers.—And these scenes have occurred in many large and populous places and districts.—Manchester, Rochdale, Bolton, Stockport, Bury, Heywood, Middleton, Macclesfield, Nottingham, and Sheffield. The Judges on the Circuit are guarded, not as formerly by the worthy farmers following their land, but by regular troops. Special constables are appointed by thousands, and the yeomanry are called out; but the main reliance is on hussars and dragoons. In fact a large portion of the country is at this moment virtually under martial law. Where is this to end?"

Other things being equal, a woman of the highest mental endowments will always be the best housekeeper; for domestic economy is a science, that brings into action the qualities of mind, as well as the graces of the heart. A quick perception, judgment, discrimination and order, are high attributes of mind, and are all in daily exercise in the well ordering of a family. If a sensible woman, an intellectual woman, a woman of genius, is not a good house-wife, it is not because she is either, or all of them, but because there is some deficiency in her character or some omission of duty, that should make her very humble, instead of her indulging in any secret self complacency, on account of a certain superiority, which only aggravates her fault.—Miss Sedgwick.

From the Youth's Cabinet.

LYING.

This is a dreadful evil among children, and one which I know requires much ingenuity in mothers to correct. I have a great deal of faith in permitting children to read about the evils to which they are subject. I think they may be approached sometimes to great advantage on certain subjects, through the medium of books, where personal reproof would fail in promoting the desired object,—their reformation.

I have lately come in possession of a few little books—suitable for children, and having reference to this subject, which I esteem it not only duty but pleasure to recommend.—"Robert, Margaret, and Maria," is one. It embraces the subject of falsehood, idleness, and filial duty.

"The Little Deceiver Reclaimed," is another, showing the evils of falsehood and the nature and fruits of repentance. "The Little Story Book," is very good—showing the advantages of truth—the reward of diligence, and the consequences of disobedience, falsehood and idleness.

"The First of April," showing the evil of what is called making "April fools" of people, and the nature of falsehood.

"The Only Son," illustrating in a very striking manner, the sad fruits of disobedience, falsehood, Sabbath-breaking, ignorance and evil company.

Will you permit me to recommend these to your readers? They can be had, I presume, at any of the religious book stores in the neighborhood of your office.

DESTRUCTION OF A SPLENDID STEAMER. A memorandum on the margin of the Bulletin, of Sep. 4th, says: "As our Great Western, the largest boat but one of all that sail on the inland waters of the U. States, was leaving Detroit, she was discovered to be in flames, and was burned, all but hull and engine which may be rebuilt. She was commanded by Capt. Walker, who commanded the ill-fated Washington, which was burned last summer." The Western had been on a trip to the upper lakes, was returning and caught fire while crossing lake St. Clair.

The Hartford Association held its annual meeting on Wednesday and Thursday of last week, with the church in Torrington.